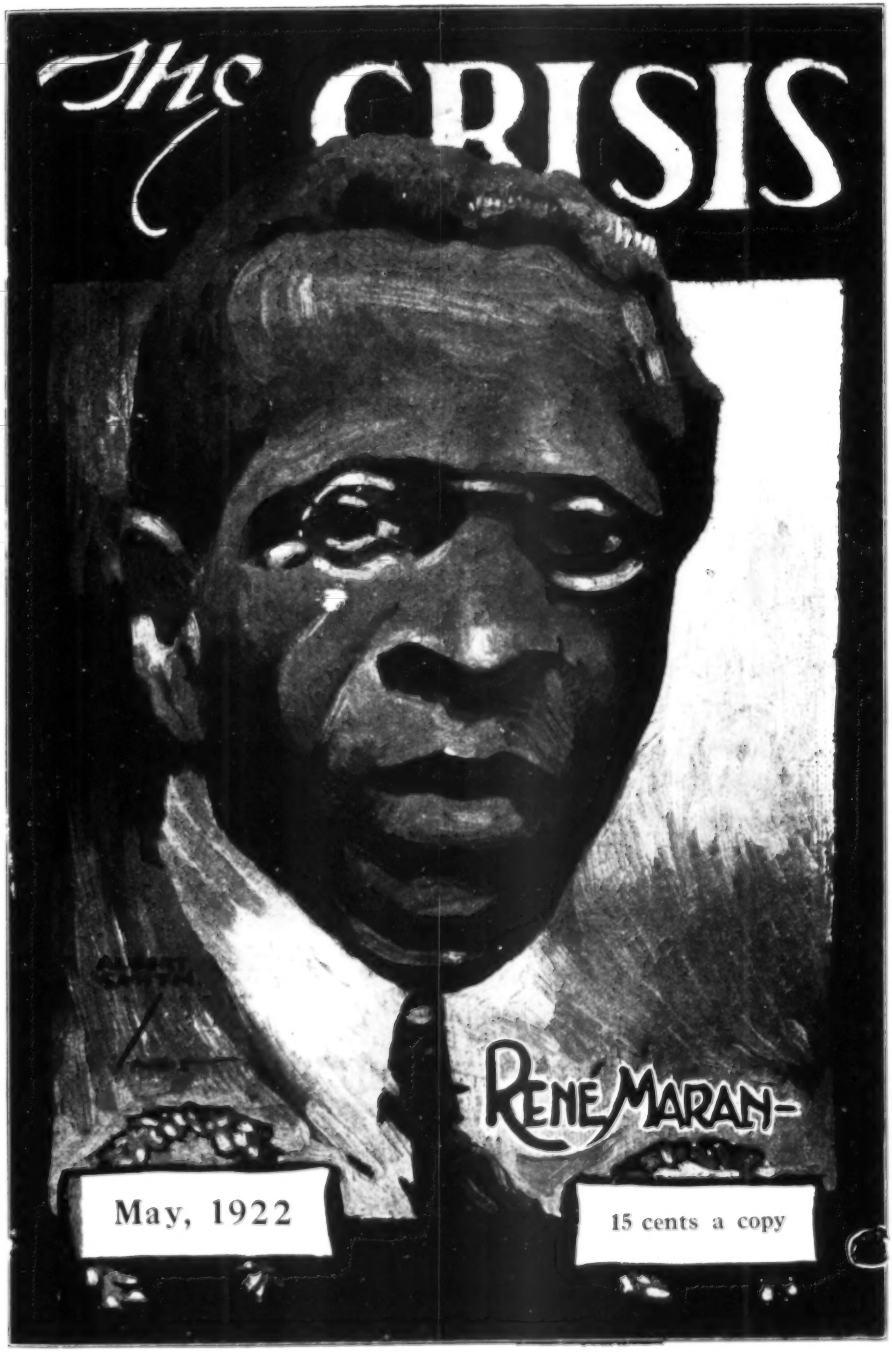
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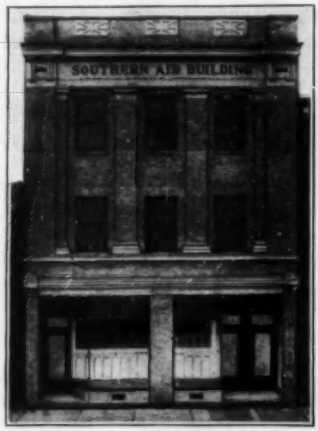

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A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY AND COPYRIGHTED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 70 FIFTH AVENUE, NEW YORK CITY. CONDUCTED BY W. E. BURGHARDT DU BOIS; JESSIE REDMON FAUSET, LITERARY EDITOR; AUGUSTUS GRANVILLE DILL, BUSINESS MANAGER.

Vol. 24—No. 1 MAY, 1922 Whole No. 139

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THE CRISIS

Vol. 24. No. 1 MAY, 1922 Whole No. 139

Opinion of W. E. B. Du Bois

THE WORLD AND US

THERE has been war in South Africa. The editor of the *Times* tells us, "It was the blacks of the Rand who stood by the government best, for among the strikers they could not look for friends". And there you are again. In Chicago, in St. Louis, in New Orleans and Oklahoma, in Liverpool and South Africa, it has been the white laborer who has driven the black man out into the desert and then stands stupidly wondering why black folks are "scabs" and do not "understand" the labor movement.

White Christianity stood before Gandhi the other day and, let us all confess, it cut a sorry figure. This brown man looked into the eyes of the nervous white judge and said calmly, "It is your business to enforce the law and send me to jail; or if you do not believe that the law is right, it is your business to resign." Can you imagine such a judge resigning? Gandhi is in jail. So is English Christianity.

Again there is a King in Egypt. It is 6699 years ago since Menes, the so-called first king, reigned. Since his day many a Pharoah has ruled, black and red and white. The land has seen conquest and destruction, glory and misery; slavery under the Hyksos, the Greeks, the Persians, the Arabs, the Turks, and the English. It is filled today with Arabs, Negroes and Negroids, Turks, Jews, Armenians, and the mixture called "Egyptians" Its partial rebirth brings a new dark nation to the world; but England still remains its profit-taking master.

In the Near East trouble still broods. The Turks are fighting for Constantinople backed by the French, against the ambitions of the Greeks backed more or less openly by England. Beneath lie the miserable millions of the Balkans, crushed and raped for a thousand years.

A bonus for soldiers or for sailors, for carpenters or for housewives is wrong in principle and illogical in practice. It is robbing Peter to pay Paul. It is taking from one pocket to fill another. It is setting false standards of justice and right. But the men who are to blame in the present demand for a soldiers' bonus are not the soldiers. They are the suave and lying politicians who promised the bonus and anything else, easily, during the last campaign.

There is a singular fight in the Methodist Church in which the black man is arbiter. The majority of white Methodists have realized long since that it is false to say that all dancing, all card-playing, all theatre-going, and all "worldly amusements" are wrong. They wish to change the dictum of the church so as to accord with universal Christian practice. The black wing of the Methodist Church has long prevented this change. This is not only wrong; it is dangerous.

FIGHTERS OR COWARDS

NEVER has there been a time when the National Association for the Advancement of Colored People more sorely needed undivided support than today. The American Negro must learn, and indeed is learning, that the achievement of his aims in this country necessitates the possession and the use of power. Some few crumbs may be thrown to him through philanthropy, some few privileges may be granted him because of his prayers and petitions, but the fundamental and enduring rights which he seeks can come only through the exercise of power, power possessed by the Negro and exercised by him.

For nearly eleven years, against what appeared at times to be insurmountable opposition and unmovable apathy, in the face of numerous defeats and discouragements, with meagre funds at our command, we have fought on in our efforts to arouse the public conscience of America to the dangers of the lynching evil. Our most signal victory in this struggle thus far was the passage of the Dyer Anti-Lynching Bill by the House of Representatives in January.

There are those who feel that the fight is over with the gaining of that result. Far from it! Our most difficult and bitter fight is now upon us! Nearly everything that we have won can and will be lost if the Senate does not pass the bill! We have some friends in that body but we also have many enemies. They are working night and day to prevent the bill from ever being brought to a vote.

The N. A. A. C. P. is determined that there shall be no defeat—no equivocation—no compromise! To that end it is launching its membership drive that more members, more money, more power may see the Dyer Bill passed by the Senate, and this great step forward taken toward the wiping out of mob murder. We urge —we plead—we pray that every liberty loving man and woman in America may hear our cry and work with us toward the reaching of our goal: the end of lynch law in America!

R. W. BAGNALL.

SOCIAL EQUALITY

DO I want Social Equality? Certainly I do. Every normal decent human being wants to associate with his fellowmen on terms of equality. We like to be invited out. We want people to want us. We are unhappy if we are ostracised and ignored and despised and forgotten. Booker T. Washington wanted social equality and got it. R. R. Moton accepts it whenever and wherever it is offered. I, he, they, everybody wants men to want us.

If they do not want us—if they hate and despise us, very well. There may be little or nothing which we can do to change their attitude. But one thing we can do: we can refuse to hate and despise them or to say that we think hatred and contempt are fine human habits.

We will surely never stultify our souls by seeking those who despise us, but equally we will refuse to lie and say that we *wish* to be despised.

The despising of men, regardless of gift and character, is a cruel crime. It must be abolished with other crimes and barbarities. Of course, we want it abolished. Of course, we want social equality and we know that we will never be real men until we get it.

ART FOR NOTHING

THERE is a deep feeling among many people and particularly among colored people that Art should not be paid for. The feeling is based on an ancient and

fine idea of human Freedom in the quest of Beauty and on a dream that the artist rises and should rise above paltry consideration of dollars and food.

At the same time everybody knows that artists must live if their art is to live. Everybody knows that if the people who enjoy the artist's work do not pay for it, somebody else must or his work cannot go on. Despite this practical, obvious fact, we are united with singular unity to starve colored artists.

Mrs. Meta Warrick Fuller, the sculptor, recently did a beautiful piece of work for a great social movement. She was wretchedly and inadequately paid for it; in fact, it would not be too much to say that she was not paid at all. And the movement congratulated itself upon its economy. Mrs. May Howard Jackson, whose portrait busts are a marvelous contribution to the history of the Negro, in years of work has not received a month's decent income. Mr. William A. Scott, whose painting is one of the finest things the Negro race has produced in America, has had a desperate struggle to make a living. Richard Brown died of privation while yet a boy.

Only in the case of our musicians have we been willing to pay anything like a return for their services, and even in their case we continually complain if they do not give their services for "charity". We have a few men who are trying to entertain and instruct the public through the writing of books and papers and by carefully prepared lectures. Few buy their books—they borrow them. The men are severely criticized by many because they ask pay for lectures.

All this is wrong; it is miserably wrong; it is warning away exactly the type of men who would do more than any others to establish the right of the black race to universal recognition. If work is honorable, then pay is honorable. and what we should be afraid of is not overpaying the artist; it is underpaying and starving and killing him.

PUBLICITY

WE learned during the Great War what Publicity could do. We saw its good effects in bringing the truth before the people; we saw its bad effects in making millions believe lies. We are thinking of these bad effects so persistently since the war that Propaganda is in bad odor. But let us remember that in pitiless Publicity we have perhaps the greatest militant organ of social reform at our hands.

In our own problem, the N. A. A. C. P. at the very beginning looked upon THE CRISIS as a first and absolutely necessary step. Until the best black and white people realized the facts concerning the Negro problem, there was no use discussing remedies. It is as true today as it was then.

But further than that, if we want the economic conditions upon which modern life is based to be changed and changed for the better, we need first of all Publicity. The mass of men do not know the facts and there is not today any adequate effort to make all these facts known to the public. Not only that, but law and custom conspire to conceal the truth.

What is the *first* knowledge which any reformer should have who wishes to improve or rebuild modern industry? It is the facts concerning *Income*. The income of every human being, far from being a closely guarded secret, should be the most easily ascertainable economic fact. *Secondly*, the basis of that income should be known. It should be a matter of public knowledge by what work each individual gains his

income and the character and extent of this work everybody should know or be able to find out.

If the institution of private property is to persist and if it ought to persist, the fundamental fact concerning it should be easily ascertainable; and that is, its exact and precise ownership and whence that ownership came; and if the property is alienated, to whom the ownership is transferred.

If individuals must be called upon to support the government, as they certainly must, it should be a matter of public information as to how much each individual contributes toward the public support.

These are all simple fundamental facts. Progress, to be sure, has been made in the last few years in making these facts known. It is not too much to say that economic reform has succeeded in so far and only in so far as it was based upon the revelation of such facts. There was a time when a man's income was considered an absolutely private matter. Today it is at least partially public through the working of the income tax. Tomorrow it will be absolutely public. Today it is only with great difficulty that we can surmise the ownership of anonymous corporations. Tomorrow we will allow no corporation to exist whose ownership and control is not always a matter of accessible public record. Today a man's occupation is considered his own business. Tomorrow it will be the business and the prime business of each one of his neighbors.

THE NEGRO FARMER

IN 1920 there were 218,612 farms owned by Negroes. The Negroes owned in 1920, 13,948,512 acres of land. The land and buildings were valued at $554,158,003. In numbers of ownerships and acreage the Negro farmer has apparently just held his own in the war decade, but in value his land and buildings have increased as follows:

1900	$123,754,396
1910	275,323,227
1920	554,158,003

The figures for 1920 are, of course, largely due to the prevailing price inflation. The colored sub-committee of the National Agricultural Conference have made a report in which they say among other things:

"Due to the fact that slightly more than 75 per cent of the Negro farmers are in the tenant class, we feel that an intensive and sympathetic study should be made of all conditions peculiar to this form of land tenure, to the end that we may be able to offer recommendations for the social and economic betterment of this class of our farming population.

"As there is great suffering throughout the country among Negro farmers on account of the lack of ready money, and as there are large quantities of farm products on hand for which they have not been able to find a market, we urge that special attention be given to the formation of cooperative marketing associations among this group, and wherever possible these farmers be accorded the same advantages in existing organizations in their respective communities as other subscribing members.

"There is much dissatisfaction among the rural districts on account of poor school facilities which, in many cases, have been the cause for a general migration from the farms to the cities. Because of this we urge a more liberal support from the state and local governments.

"We need a more generous Federal and State support of our Negro agricultural colleges and a closer supervision of their activities, as they constitute the principal sources for intelligent agricultural leadership.

"There should be a more adequate distribution of Federal funds that are allocated to the different states under the Smith-Lever and the Smith-Hughes Acts so that Negro farmers may receive a greater benefit, to the end that we may have a larger number of well-trained men and women to advise and to work in the rural districts. This is especially necessary because of the fact that this class of our farming population has had less advantage than most of the other farming groups.

This is, of course, a mild and temperate statement of the fact that there is widespread effort in the

South to keep Negro farmers ignorant, to hold them in peonage, and to refuse them their share of Federal funds.

KICKING US OUT

FROM Emancipation in 1863 up until 1912 Negroes voted the Republican ticket as a matter of religion. The effort of Taft to get rid of his obligations to the Negro vote so disgusted black men that a concerted effort, led by the late Alexander Walters, was made to get Negro support for the Democrats in 1912. A special section of the National Democratic Campaign organization was devoted to this work and Candidate Wilson promised the Negro "Justice, and not mere grudging Justice." He was elected and did as near nothing to help the Negro as he possibly could. Some concessions came by sheer compulsion and war necessity but the net result was that the Democratic party said: We do not want Negro votes. In 1916 the Negro was between the Devil of Wilson and the Deep Sea of Taft, while Roosevelt rejected them from Bull Moose and catered to Louisiana. In 1920 Cox refused even to receive a Negro delegation and Harding got the Negro vote. Immediately he went to Texas and Florida and consorted with the white southern politicians. Since then it has been reported again and again that he is very desirous of building up a white Republican party in the South; that he advises the Negro to follow white leaders and not aspire to lead himself. Finally Mr. Harding has openly and authoritatively invited at least half the Negroes to leave the Republican party.

To some of our bewildered race this may appear not simply as a calamity but as the absolute nullification of our political power. The Democrats won't have us and the Republicans don't want us. Is there anything to do but impotently wring our empty hands?

There is. This is our opportunity; this spells our political emancipation. Mr. Harding's sincere invitation should be accepted forthwith, and Mr. Cox's rejection should not be forgotten. We are invited not to support either of the old, discredited and bankrupt political parties. In other words, we are being compelled to do what every honest thinking American wants to do—namely, support some third party which represents character, decency and ideals. Just as the two old parties have combined against us to nullify our power by a "gentleman's agreement" of non-recognition, no matter how we vote—in the same way they have agreed to nullify the vote of every forward-looking, thinking, honest American. The revolt against this smug and idiotic defiance of the demand for advanced legislation and intelligence is slowly sweeping the country.

The longer it is held back by Czaristic methods the more radical and bitter will be the eventual recoil. We are invited to join this radical reaction. We are compelled to join. We accept the invitation and rejoice in the compulsion. May God write us down as asses if ever again we are found putting our trust in either the Republican or the Democratic Parties.

WANTED

A YOUNG colored man of education and character to become travelling representative of THE CRISIS throughout the United States and to supervise our 800 agents and the renewal of subscriptions. Apply by letter, giving the facts as to training and experience and copies of testimonials.

W. E. B. DUBOIS.

THE SYMBOLISM OF BERT WILLIAMS

JESSIE FAUSET

TO say that the average Negro is the Negro artist's harshest critic would be undoubtedly to state a truism whose deepest meaning would not be immediately apparent. Thus among many colored theatre-goers Charles Gilpin's rendition of The Emperor Jones caused a deep sense of irritation. They could not distinguish between the artistic interpretation of a type and the deliberate travestying of a race, and so their appreciation was clouded. Our great fault is our inability to distinguish between a horizontal or class and a vertical or racial section of life. I need hardly add that the character of Emperor Jones is a class type.

The Man
EGBERT AUSTIN WILLIAMS

The Child

No such irritation bemused our understanding of Bert Williams, for he was to us the racial type itself. That is why he is symbolic.

By a strange and amazing contradiction this *Comedian* symbolized that deep, ineluctable strain of melancholy, which no Negro in a mixed civilization ever lacks. He was supposed to make the world laugh and so he did but not by the welling over of his own spontaneous subjective joy, but by the humorously objective presentation of his personal woes and sorrows. His *rôle* was always that of the poor, shunted, cheated, out-of-luck Negro and he fostered and deliberately trained his genius toward the delineation of this type because his mental as well as his artistic sense told him that here was a true racial vein.

This does not mean that he leaped by inspiration into the portrayal of the black roustabout. Mr. Williams first took stock of his own limitations. He was used to

considering these as a boy in the High School in California whence he had been brought some years after leaving his home in Nassau in the Bahamas. His first glance at those limitations revealed that he could not afford to attend Leland Stanford University as he had dreamed; his second revealed that though he had a decided liking for the stage and even a slight possibility of gratifying his liking, color would probably keep him from ever making "the legitimate."

The field that lay open to him then and in which he started was that of minstrelsy. During those first few months with his troupe it fell to his lot to brush shoes and press dress-suits, to polish the nickel on the banjos, to arrange the chairs in a semi-circle and finally to take his place in that same semi-circle. How his youthful eyes would have stared if he could have looked forward to the setting of a Ziegfeld production! Could he but have foreseen the weariness of the way!

One day he took in as partner George Walker and the two appeared in vaudeville at the Midway Plaisance in San Francisco where they tasted the beginning of a fame destined to spread the world over. At first Williams was the clever man and Walker the fool, but very shortly they reversed their positions: "I'm funnier along this line than you," Williams said to his partner and so he proved himself. From that day on he never forsook the character of the shambling, stupid, wholly pathetic dupe.

As his success grew, his ambitions soared, but always they brought him up against his boundaries, the wall of prejudice. Subjectively his power was limitless; objectively it had to soar up but not outwards. With that most fundamental characteristic of true genius he took up the task of making the most of his restricted opportunities. Without the slightest knowledge of the dialect of the American Negro, he set to work to acquire it. He watched, he listened, he visited various Negro districts North and South, he studied phonetics. He could make his listener distinguish between variations of different localities. He affected, his admirers will remember, a shambling, shuffling gait which at intervals in his act would change into a grotesque sliding and gliding—the essence of awkward naturalness. But awkward or graceful, it was not natural to him, but simply the evolution of a walk and dance which he had worked out by long and patient observation of Negro prototypes.

It took him years of practice and constant watchfulness to be able to portray to its fullest the shiftlessness, the dolefulness, the "easiness" of the type of Negro whose persistent ill-luck somehow endeared him to our hearts. He was so real, so simple, so credulous. His colored auditors laughed but often with a touch of rue,—this characterization was too near to us; his hardluck was our own universal fate.

Everyone knows of the dramatic triumphs of the Williams and Walker troupe, from California to Chicago, then to New York where they played a thirty weeks' engagement with Koster and Bials (a record-breaker for those days) and finally an appearance before King Edward VII at Buckingham Palace. This triumph would have meant to another the zenith of a career, not only would he have failed to go beyond, he would have thought there was no beyond. To Mr. Williams it was only the stepping-stone to the attainment of greater perfection. While in London he studied with Pietro the art of pantomime and from him he evolved those curiously short-ranged, awkward but sure gestures which supplemented so well the workings of his face. That wonderful face mobile and expressive even under its black paint!

Painstakingly, bit by bit, he made himself a great artist; what power of mimicry he possessed natively he used; what he lacked he picked up by careful study until that, too, was his own; at last constructively and spontaneously he became a great luminary in the world of comic art. Ziegfeld realized this and after the death of Walker took him on in the "Follies" where for a long time he struck the truest artistic note in that medley of banality, rich costumes and shining flesh. His marriage was unusually happy, his coffers were sufficiently full, his friends were many, his love of books for which he possessed an unusually nice appreciation was gratified. He found pleasure in his music. But something irked.

He could not forget his color and the limitations it imposed on him in his chosen field. In spite of his greatness he was unusually modest. He did not push himself, he was tolerant in the presence of intoler-

ance, but he simply could not understand "what it was all about. I breathe like other people," he said, "I eat like them—put me at a dinner and I'll use the right fork. I think like other people. In London I am presented to the King, in France I have sat at dinner with the president of the republic, while here in the United States I am often treated with an air of personal and social condescension by the gentleman who sweeps out my dressing room or by the gentleman whose duty it is to turn the spotlight on me.

"And yet it was here in the United States that a war was fought in the sixties about a certain principle. It seems strange, doesn't it?"

Others of us find it strange, too.

At last, this very year, he was billed to feature in a play written specially for him, in which he was the star, in which all the action centered about him. "Under the Bamboo Tree" was a charming farce and admirably suited to the quiet drollery of the man whom Al Weeks styled our "gentlest comedian". And in the midst of it after he had sung for a few nights his song called "Puppy Dog" in which he likened his own loneliness in the play to that of a homeless, friendless mutt to whom he said "when you die no one will care because they'll say 'only a puppy dog has gone' "—after all this he collapsed one night quite suddenly in the theatre and came back to New York to die.

But everybody cared!

The press was instant with expressions of sympathy, regret and appreciation. He was called our greatest comedian and compared, as indeed he deserved to be, with those other great wits of the world, Shakespeare and Molière and Mark Twain. In the bitter bleakness of a March day fifteen thousand people thronged the streets to his funeral; there were two services, one at St. Philip's in Harlem, another at the Temple of the Grand Lodge of the Order of Masons. We were all proud to know of his plaudits, we knew he merited them, but with our pride was mingled a passionate strain of resentment. If the world knew of his great possibilities why had it doomed this stalwart, handsome creature, to hide his golden skin, his silken hair, his beautiful, sensitive hands under the hideousness of the eternal black make-up. Why should he and we obscure our talents forever under the bushel of prejudice, jealousy, stupidity—whatever it is that makes the white world say: "No genuine colored artist; coons, clowns, end-men, claptrap, but no undisguisedly beautiful presentation of Negro ability."

The irony of it has made us all a little sadder so that when this morning I, who unfortunately did not know him, read in the *Tribune:* "Eddie Cantor gets a clean face", my eyelids stung with the prick of sudden tears.

That is a fine concept which Oliver Wendell Holmes gave to mankind from his contemplation of "The Chambered Nautilus". He bids us rear for life one stately mansion after another, each embracing and overtowering the preceding one:

"Let each new temple nobler than the last
Shut thee from heaven with a dome more vast,
Till thou at length art free."

It is pleasant to think of Mr. Williams thus building the structures of his life: first his little profession of minstrelsy, then his partnership and success with Mr. Walker; his appearance before nobility and royalty; his entré as a feature-artist into the Follies—an unprecedented stride that for the colored man;—and finally his triumphant emergence as a star—still in black-face. And beyond and around all these structures he reared the unfailing quality and precision of style which was the impress of his art. But greater than any of these towered the temple of his character, of that disposition which left him for all his greatness gentle, modest, unenvious; which for all his heartbreak left him without bitterness, able to oppose to intolerance a mild and thoughtful kindliness, and to offer an intense appreciation to those who without prejudice recognized and loved him. The dome of this temple grew so vast that it touched the sky—and he "at length is free."

His resignation to suffering took the sting out of the malevolence of fate.

I have tried jealously to keep Bert Williams with his struggles, his triumphs, his heartbreaks and his consolations as the symbol of our own struggling race. But is not the part he played as the helpless creature, —always beaten, always conquered,—symbolic of all poor human flesh which is ever

worsted by life or the things of life, by love or the lack of love, by poverty or riches, by loneliness or a satiety of companionship? Yet does not this same poor human flesh meet all this with a tear, a sigh, a shrug, a brave smile and the realization that this is life? All that the most unfortunate can do—provided he wills to live—is to buckle down to life and try it again.

In one of the plays which Mr. Williams shared with Mr. Walker, the latter in the *rôle* of the haughty, ungrateful sharper orders his victim from his doors. Bert can not believe that he means this but Walker assures him that he does.

"All right," says Bert sadly, shambling, stumbling inimitably across the stage, "I'll go." But as he reaches the exit he straightens up and thunders in that wonderful voice of his: "But I shall return."

It was pitiful, it was funny, it was life. Without hope we could not live. And so we hope that Bert has found the answer to his song "somewhere the sun is shining—but where?"—and that he is basking in the warmth and glow of unstinted artistic comradeship and appreciation. But more than that we hope that his death and the stream of appreciation which it evoked—alas too tardily—will teach this silly, suffering old world to lay aside its prejudices, its traditions, its petty reserves and to bestow honor where it is due—when it is due.

Thus at length shall we all be free.

"FIFTEEN THOUSAND PEOPLE THRONGED THE STREETS TO HIS FUNERAL"

THE LIBERIAN EXCURSION

DR. L. G. JORDAN

AS to our ship proposition, it temporarily failed. The facts are:

First: We negotiated with the American Travel Club of Baltimore to whom we paid $4,000, and on a technicality were thrown down by them; and with boldness they are attempting to keep our money. We are sueing them for the $4,000 and damages, and a good law firm says we have a fine case.

Second: We got in touch with Mr. Anthony Crawford of the Inter-Colonial Steamship & Trading Company, 198 Broadway, New York. We paid him $2,500 on the chartering of a ship, at which time he authorized us to advertise our cruise to sail on December 10. With faith in him and a belief that all was well, we proceeded to advertise the dedication of our boat and the sailing; then finally he told us that the company refused at the last minute to

charter the boat, but would sell for $65,000, allowing us eight months to pay for the boat. We were to pay $8,125 down, and to give a bonding company's security for $57,000. We got this sum together as required; then we were informed that the bond must be made by one man, not by the company as a whole. We met this demand, and were next confronted with the notification that the boat could not be turned over to us unless we paid $45,000 cash down; there we struck.

However, the promoters, who are Bishop Heard, Dr. Jernigan, Dr. Wright, Jr., Major R. R. Wright, Sr., Dr Callis, Major York and the undersigned, are in duty bound to see that those who secured tickets are refunded their money. Some of these have already received theirs, and if the Lord spares my life, with the co-operation of my colleagues, not one shall lose the money he paid for his ticket.

Because of the slowness of the courts, we may be tardy; but I believe all will come right. Nine of our party have gone forward to Africa, one by England, one by France, and seven by Spain. Of the amount refunded, I have paid $425 personally and only one other of my companions has paid $30.

I hope we shall have the brotherly sympathy of all, since I am reasonably sure none of us wishes to do wrong in the matter. It has been an honest effort to get our people in touch with Africa, the oppressed and needy Africa. Her redemption will yet come to pass. I believe from the depths of my heart that our coming here in 1619 was directly providential, in order that a prepared number should in time return and save the continent from which we were stolen. God is just. It will yet come to pass.

Meantime we have made arrangements with the American and African Tourist Company, a Spanish firm, to act as their agents in securing passage for persons wishing to go to Africa via the Canary Islands and Cadiz. First-class passage is $460; second, $319; and third, $211. Steerage is $155. There is a 10 percent reduction for round-trip tickets.

MAY AGAIN

LESLIE PINCKNEY HILL

AGAIN the southern winds at ease
Caress the blossom-laden trees,
While o'er the heavens gay
Is writ in gold and hues of wine,
A brightly-blazoned script divine—
"May comes again, sweet May."

Again what glories wake the dawn,
And how old warrior Trouble, wan
And weak, is driven out;
With what clear throats the grackles sing,
How musical the drone bee's wing,
And how the children shout!

Four walls are all too narrow now—
I follow where the sturdy plow
Has turned the fragrant mead;
Where growing green things rise in line
Like soldiers, or where soft-eyed kine
On new-sprung grasses feed.

And sweeter than all nature rife
With song and bloom, that zest of life
Which fills the spirit up
With joy new-born of homely food,
And peace that whispers "God is good,"
And overruns my cup.

O what of the dream that faded fast,
Or the fickle "gleam" that glanced and passed,
Or the wine that turned to rue!
I hold a wand, as May can vow,
With magic healing, and somehow
The heavens and earth are new.

Reborn of hope, in courage clad,
I am a bold Sir Galahad
On quests that cannot fail;
For with new vision now I see
That One Who daily walks with me
Holds up the Holy Grail.

L'ENVOI

O wonder love, whose tender might
Through checkered years of cloud and light
Has been both balm and goad,
Be thou my May when winters chill,
My Sarras set upon a hill,
The ending of my road!

THE FOOLISH AND THE WISE

Sanctum 777 N. S. D. C. O. U. Meets Cleopatra

A STORY

LEILA AMOS PENDLETON

THE hour for opening had passed but, strange to say, Sister Sallie Runner, the All Highest Mogul of Sanctum 777, "Notable Sons and Daughters of Come On Up," had not yet arrived. The members stood around in groups and wondered what had happened, for Sis Runner was never late. True the Vice-All Highest, Sister Susan Haslum, was present and technically it was her duty to open the meeting; but the members of the Sanctum had a very poor opinion of her ability. Sally had once voiced the general feeling when she said to her:

"Sis Haslum, seems lak to me dat yo knowlidge box is allus onjinted an' de mentals of yo mind clean upsot. How yo spect to rule dis Sanctum wen yo time come I cain't tell. Pears lak to me de bes' thing we kin do will be to 'lect yo Grand Past All Highest an' give yo de grand claps now an' be done wid it. Den we won't have to worry wid yo settin' in dis cheer an' trying to zide."

The suggestion was not acted upon, but as the members waited tonight they wished very earnestly it had been; for then Sister Tulip Bawler would have been in line to preside (as she was Most Mightiest), and no one doubted her ability. When the thoughts of the members had reached this uncertain state, Notable Brother Brown spoke up:

"High Notables, Sons and Daughters, Brothers and Sisters, Officers and Members," he said, "I moves dat we close dis here Sanctum tonight befo' we opens it an' journey 'round to Sis Runner's house to see what all's de matter wid her."

"Sho! Sho! To be certingly," responded the Sanctum unanimously, but just as they were putting on their wraps, in bustled Sallie, breathless but smiling.

"I knowd it," said she, as soon as she could catch her breath, "I jes knowd you all would git tired a waitin'. I tole Reveral Runner so. But dat man is some sick an' whut part ain't sick is scared to death; an' no wonder, as much debilmunt as he's allus up to. Jes as I were puttin' on my hat to come here he dragged in de doe, lookin' lak a ghost. 'Brudder Runner', says I, 'Is dat yo or yo apparutus?' He diden make no answer but jes pinted to his chist. Wal, yo orter seen me hop 'round. Yo know he already done had newmonny twict. I had some creso an' dats good for de longs; den I chopped up some Turmooda onyuns an' bound him up in dat an' salt. When he mence to feel better I turned him over to Obellina. She's jes as gooda nuss as me an' she are wrapped up in her pa cause she ain't on to his curbs. Come on, chilluns, less open de lodge. We'll leave off de gowns an' crowns an' mit de regular openin' cause it's so late, but I gotta fine ole anncienty story to tel yo an' dis time it's 'bout a cullud lady."

At this the Sanctum was all excitement and officers and members hurriedly took their stations. Sallie gave the altar in front of her five raps, then said she, "High Notibuls, yo kin pass to de secertary's desk one by one an' pay yo dues. Sis Dolum an' Sis Spots tend to passin' de cookies. Does yo all think you kin do all dem things an' lissen to me too?"

"Oh yas, All Highest," came a number of voices. "We's jes crazy to hear yo."

"Wal," proceeded Sallie, in her statteliest manner, "dis here lady I'se goin' to tell 'bout tonight were bornd right spang in Egupt an' dats in Afriky. She were a sho nuff queen too, wid lords an' ladies an' scjers an' servunts. Her name were Clea Patrick."

"All Highest," cautiously inquired Sister Ann Tunkett, Vice-Most Mightiest, "is yo rale sho she were cullud?"

"I is," responded Sallie. "Cose, Mis Oddry beat me down she warnt, but I knows better 'cause I were lookin' right at her. She were one a dese here high browns wid wavy hair an' rosy cheeks, lookin' jes lak dat Donarine Elett whut were runnin' arter Reveral Runner dat time. Least he 'cuse her of runnin' arter him wen dey got cot up wid, but I knows who were doin' de most runnin'."

"Is Mis Oddry got Clea Patrick's picter, All Highest?" inquired Sis Tunkett.

"Yas; an' de nex' time yo come 'round I'll show it to yo. Clea Patrick were one cf dese here long-haided, long-nosed, long-eyed, slim gals dat jes nachel come into de world to make trubble. An' she sho made it. Fust off her King pa died wen she were only eighteen years ole an' lef his kentry fur her an' her lil brudder Tallmy to rule over togedder. But whut should Tallmy's gardeens do but grab de whole bisn-ss an' leave Clea wid nuffin."

"Now ain't dat jes lak some men!" exclaimed Sis Bawler. "Seem lak de vurry idear of Wimmin rulin' anything but de cook kitching sets um wild."

"It's de fack—trufe," replied Sallie. "Yo all knows dat as long as I were settin' on dis floor Brudder Runner were a jim-dandy member of de 'Come On Ups'. Soon as I mence to move 'round de cheers, he mence to git restless. Den wen yo all 'lect me All Highest he jes nachel coulden stan' it. So he goes off an' jines dat 'Everlastin' Order of Hezzakites' an' he aint been back here sence."

"Dats right, All Highest. Dats jes whut he done, but I nuvver seen through it befo'," said Vice-Most Mightiest Tunkett.

"Wal I seen through him. He's jes de same as a winda-pane to me. But ef I'da knowd whut I knows now or ef I'da lissened to my ma he'd nuvver got me in his clinches. Longs as I diden do nuthin but work fur him an' be a skillyun he were as pleased as punch, but jes as soon as peepul act lak dey thot I could do sumpin else sides dat he got sore. An' dat was de vurry way dem men acted wid Clea Patrick. But dey diden know her yit! Ha! Ha! Dey haden foamed her quaintence. She skipped 'round an' got herself a big army an' de way she fout um were sumpin pretty, 'cause evry one of dem sojers was in love wid her. Den right in de middle of all dat here come dat Julyus Siezer."

"Who were he, All Highest?" inquired Sis Haslum.

"Why he were dat great Roaming general sumpin lak Elleckzandry, only he were borned a long time arterward. Wal as soon as he got in gunshot of her, Clea Patrick mence rollin' dem long eyes at him. She done a right cute thing doe—she wind hersef all up in a big bufull rug an' make her servunts carry it to Siezer an' say, 'Here's a present Queen Clea Patrick sont you.' Den wen dey onroll it, out she jump an' dat ole jack went crazy over her. Now he were ole nuff to be her grandpa an' he had a wife at home, sides bein' bald-haided, an' dey warn't no scuse fur de way he carried on."

"Wal, All Highest," drawled Most Mightiest Bawler, "Yo know whut dey say bout a ole fool."

"Yas," returned Sallie, "an' I aint nuvver seen dat sayin' fail yit. Dis here Siezer were a good zample of it, too. Why he took Clea Patrick back to Roam wid him an' put her in a fine palace an' was gittin' ready to go fum extreemity to extromity. But dem Roamings say, 'Looka here, we's tired a dis foolishness. Nuff's good as a feast. We all caint die togedder—somebuddy is got to die fust an' it might's well be yo.' So dey jump on Siezer in de State House one day an' fill him fulla daggers."

"Oh! Oh! My! My!" cried the Sanctum.

"Yas indeedy," replied Sally nonchalantly. "Cose when I fust got quainted wid dem ole anncienties, dat murdarin' an' momockin' way dey had worried me a lot. But Ise usedta it now. Yo know you kin git usedta anybuddy dyin' but yosef. Wal wen dis here Siezer died, Clea Patrick lit out fur home an' took dey lil son Siezeron wid her. An' its a good thing dey got away so slick 'cause dem Roamings woulda finished um bofe. But it do seem lak peepul nuvver knows whut dey ralely wants. When Siezer were daid evrybuddy got sorry an' when his will were read an' dey found out dat he had left a whole lotta money to de vurry ones dat had kilt him, why dem Roamings rose up an' made dose killers fly an' burnt up all dey homes an' done um up so bad dey wisht dey nuvver hada seen dat Siezer, less mo' kilt him."

"Wal," Most Mightiest Bawler interposed, "doesn't yo think dat were fair an' square, All Highest?"

"Oh, I guess so," the All Highest replied, "but dem ole anncienties done so many qûare things yo nuvver coud tell whedder dey was comin' or goin'. Wal, arter Siezer were daid his main frend name Mark an Tony took up de battle. Arter fightin' in evry derection he wint sailin' down to Egupt. When Clea Patrick heerd he were

comin' she diden git into no carpet dis time. No indeedy! She puts on her gladdes' rags an' jewls an' fumes an' gits in her fines' boat all kivvered wid gold an' silver, an' has her servunts all decked in dey grandes' clothes holdin' parasols over her an' wavin' fans at her an' way she sail to meet Mark an Tony. She already knowd him wen she were in Roam wid dat Siezer an' mebbe dey lak one another den, yo can't tell. Anyhow dey sho lak each udder arter at meetin'. Sho did!"

"Ef she look anything lak Donarina an' was all fixed up lak you says, I knows she were one uvvermo hartbreaker," put in Sis Haslum.

Sallie transfixed her with a look and went on. "Mark an Tony furgot all erbout Roam an' home an' wife an' everything but Clea Patrick. He warnt no ole man lak Siezer so dey was mo' on a quality. Dey played games togedder an' went a huntin' an' a fishin' togedder lak lil boy an' gurl. Sides, Clea would sing to Mark an' play fur him an' talk to him in seben langwitches."

"It's a wunder Mark's wife haden got onto um," commented Sis Tunkett.

"She did. She were one of dem strong-arm wimmin an' she starts up a great war, hopin' dat Mark will come on home an' git into it; but he were too busy. He an' Clea useter dress up in masks an' servunt's clothes at nights an' run up an' down de streets an' play Holler Ween pranks on peepul when it warnt no Holler Ween. Den agin dey would put on dey grandes' robes an' crowns an' give de bigges' kinda ceptions to dey frends an' eat an' drink tel dey coulden see. An' den in the middle of dem doins Mark's wife upped an' died."

"Ah, de pore soul!" sighed Sis Haslum, "Dat Clea Patrick orta be shamed a hersef."

"Wal," resumed the All Highest, "Mark went on to meet the yuther great Roaming gineral name Tavius an' what should he do but make up a match 'tween his sister an' Mark."

"Good gosh!" excaimed Sis Bawler, "an' Clea Patrick yit livin'? Now don't you know dere's trubble comin' in lobs an' gobs? Diden dat Tavius had gumption nuff to know dat a man whut wont be true to one wife, won't be true to two?"

"Wal," Sallie replied, "pears lak of he uvver knowd it he furgot it or else he were hopin' fur de bes'. Anyhow, fur a while Mark kep' rale straight. But arter while he hadta leave home to go to de wars agin an' when he got not so fur fum Clea Patrick—uh! uh!—he sont fur her an' give her not rings an' bracelits an' things lak dat, but rivers an' mountings an' cities an' countries."

"Jes whut I knowd!" triumphed Sis Bawler. "Dese here madeup matches alus scares me. Land knows deres times wen its harda nuff to stand a match yo done made yosef, less mo 'one dats made fur yo."

"Mark an Tony found dat out aright. He done a lil mo' fightin' 'round erbout den he hikes hissef spang down to Egupt an' dar he stays wid Clea Patrick."

"Ah ha!" Sis Bawler cried. "Tole yo so! Tole yo so!"

"But," Sallie went on, "dem Roamings feel dersef much more degraced by Mark an Tony's doins, an' dey is tired a Clea Patrick hoodoodlin' dey bes' ginerals so dey clar war agin her."

"Serve her jes right!" Sis Tunkett cried indignantly. "Don't care ef she were a cullud queen. I don't hole wid no sich capers. She orta lef dem wimmins' husbunds lone."

"Dats right! Dats right!" chorused the Sanctum.

"Yas," Sallie agreed. "My ole mudder allus said dat 'Right wrongs no one.' Wal, Mark an Tony an' Clea Patrick gethered all dey sojers an' sailurs an' off dey go to fght de Roamings. Wen de battle got hot, Clea got scared an' back home she went ascootin. Stidda Mark an Tony stayin' dere an' fightin' lak a rale sojer, whut muss he do but take a fast boat an' lite out arter Clea Patrick. Cose wen de leaders lef, the sojers stop fightin' an' de inimy captured dem all an' den hiked out arter Clea an' Mark."

"Wal warn't dat sumpin!" exclaimed Sis Haslum.

"Dem two," continued Sallie, "knowd evrything were over den, so dey et an' drunk an' carried on wusser dan uvver, tel dem Roamings come clean into de city. Den Clea Patrick hide sersef wid her maids in a big monimint an' made her servunts tell Mark she were daid. I caint imagine why she done dat 'cause dat news

on top a all de res' of his trubbles jes nachel broke his heart an' he run his own swoad clean fru his body. Den when dey come back an' say Clea Patrick warnt daid he made dem carry him to her. I reckon dey love one another much as dem kinda peepul kin, 'cause when she saw him dyin' at her feet, she 'cides she diden wanta live widout him. So she put a pizenous wiper in her breast to sting her an' in a lil while she were dead."

"Poe thing," Sis Haslum sighed. "Poe thing. Mebbe ef her ma hada lived she woulda been a better gurl."

"Mebbe so," answered Sallie, "mebbe so. High Notabuls, de hour is late. We will close by singin' 'Dy soul be on dy gard'."

SOME FRATERNAL ORDERS

FROM an unorganized inchoate group which had the church as its sole social center, the Negroes of the United States have in the last thirty years become intricately and effectively organized. Much of the information concerning these organizations is difficult to obtain because the written reports have to do with practical matters rather than with history and development. However, the CRISIS is attempting to gather up some of these most interesting facts.

Next to the church among us come the secret and fraternal orders. They date back to the 18th century and include not only the well known orders current among the whites but many new and interesting experiments.

At the session of the white order of the Knights of Pythias in 1869, an application for a charter for colored citizens of Philadelphia was refused. Thereupon certain colored men in Mississippi who had been initiated into the order established on March 26, 1880, the "Knights of Pythias of North America, South America, Europe, Asia and Africa." In 1887 the order divided into two parts, one keeping the old name and the other known as the "Knights of Pythias of the Eastern and Western Hemispheres." This latter organization we shall consider in a future article.

The original order had 27,212 members in 1901; 69,331 in 1905; 126,227 in 1919; 158,442 in 1921. In 1921 there were 3,723 lodges. The national, state and local organizations have invested $2,321,641 in real property and their total resources including this property and funds on hand amounted in 1921 to $3,920,818. The order owns a beautiful national temple in New Orleans, numbers of other buildings, and has established a bathhouse and sanitarium in Hot Springs. It has an endowment insurance department with sick and death benefits and a department for women known as the Order of Calanthe. The Supreme Commander is Mr. S. W. Green, of New Orleans.

The "Independent, Benevolent and Protective Order of Elks of the World" was also founded because the white order refused Negroes. It was organized in 1899. For a while it met difficulties and became divided into two parts. Finally in 1911 it was united into one body and the report for 1920 shows a total membership of 29,143. It has 209 lodges and owns property worth $216,100, together with cash on deposit amounting to $165,239. It pays sick and death benefits and does a good deal of charitable work. In 1920, $28,813 was paid in, in sick benefits and $27,525 for deaths; $11,565 was expended in charity. Mr. George W. F. McMechen of Baltimore is the Grand Exalted Ruler.

The "Mosaic Templars of America" is one of the orders founded by Negroes and originating with them. It was organized in 1882, being founded by the late Mr. C. E. Bush, of Little Rock, Ark. Since 1917 it has grown steadily and now claims over 100,000 members. The main office in Little Rock, has a force of 22 clerks and handles assets of the order amounting in 1921 to $1,032,981, a large increase over the $298,988 income of 1917. It does an insurance business and is regularly examined by the insurance commissioners of several

G. W. F. McMechen

S. W. Green

S. J. Elliot

states. The order reports 2,115 local organizations added since 1917 but makes no report of the number before that time, which was probably small. Most of these organizations are in Arkansas, Louisiana and Alabama, and the order is chiefly a Southern organization. It has paid $850,043 in death claims since July 1, 1917. It owns in real estate, $515,000, of which $360,000 is in Arkansas, $50,000 in Louisiana, and $85,000 in Alabama. The National Grand Master is Mr. S. J. Elliott.

One of the newest organizations is that of the "American Woodmen". It was organized in the State of Colorado, April 4, 1921, by white men and patterned after similar societies among the whites. It had white officers and went on with only fair success, until 1910 when the white officers resigned and colored ones were appointed at the widespread demand of the colored members. Mr. C. M. White, of Austin, Texas, became the Supreme Commander and still holds that position.

In 1910 the organization had a membership of 1,846 and in 1920 the membership had grown to nearly 60,000. The net available funds grew in the same period from $7,223 to $621,236. Its total assets were estimated at $1,000,000 in 1921, and its membership that year was near 70,000. It employs over 600 field officers, deputies and clerks. Its headquarters, in Denver, has 25 employees and a finely equipped and modern office.

In future articles we hope to present facts concerning the Masons, the Odd Fellows, and other organizations.

TO A DEAD FRIEND

LANGSTON HUGHES

THE moon still sends its mellow light
Through the purple blackness of the night;
The morning star is palely bright
Before the dawn.

The sun still shines just as before;
The rose still grows beside my door,
But you have gone.

The sky is blue and the robin sings;
The butterflies dance on rainbow wings
Though I am sad.

In all the earth no joy can be;
Happiness comes no more to me,
For you are dead.

National · Association · for · the · ... Advancement · of · Colored · People.

TO THE BRANCHES: GREETING!

A YEAR ago I was returning from my trip across the continent, filled with a sense of the extent of the N. A. A. C. P., its work, its immense possibilities. There were so many new things I had to propose to the organization, so many plans for the branches! This year I have not gone afield, but I want now, when the membership drive is beginning, to greet my old friends among the branches, and the other friends whom I hope sometime to be able to see.

My word of greeting is this: There was never a time when we had so excellent a chance to do constructive work as now. We had to spend many years chiefly in propaganda to get our idea before the public. Just as men advertise a new product for the market for months before they expect sales, so we for a long time had to be content with getting our ideas before the country. But now we are beginning to be able to reckon our returns. The passage of the anti-lynching bill by the House and the favorable position it occupies in the Senate mark what I mean. The position of the Arkansas cases is another sign of our advancement. The time for constructive work is here.

If the colonels, the captains, the lieutenants, the hundreds of workers who will go from meeting to meeting and from house to house canvassing for membership can only sell this idea of constructive work the drive must be an enormous success. And that means our work must be a success, for the work depends absolutely upon the support that the Negroes and their sympathizers give to the drive. We can't do our work unless you are back of us. Every day in our office, with its manifold activities, is your day, made possible by your support. If you stop, we must stop, if you double your energy, if you roll up a membership that is really worthy of the anti-lynching fight in Congress that your secretary has conducted, then we can quadruple its power. For we are at a point where our efficiency would multiply fast if we were able to increase our stenographic force, add a new worker here or there. We have not been able to do this. Our staff in New York is little if any larger than it was three years ago, and see our need!

The stars are on our side in our battle today. Oppressed people are rising as they have never risen before. Comrades in Ireland, in India, in Egypt, hold out their hands to us. Every effort the American Negro makes to better his position in the republic is an effort that helps the oppressed of the world.

The National Association for the Advancement of Colored People stands for the manhood of the Negro race. Every self-respecting colored working man and woman should be in it. It says to the nation that Negroes must be treated as *men*. So many white people like to treat them as children. Many Negroes, the Southern white tells us, want to be treated as children. Do they? Our southern branches must give the lie to that. We hold to the belief that the black child, quite as truly as the white child, is capable of the highest development, and is entitled to every opportunity offered by the republic. We have fought for this for twelve years, and we have accomplished much. With a great backing behind us we can accomplish immeasurably more.

Workers in the drive, see that this great constructive work goes on better than ever before. Carry our message to the people and in such a way that they must, if they are to avoid self-contempt, join in our cause.

MARY WHITE OVINGTON.

THE ANTI-LYNCHING MEMBERSHIP DRIVE OF 1922

AFTER eleven years of fight, victory against the great lynching evil of America seems to be in sight. The anti-lynching bill has been passed by the House; it is now in the hands of the Sen-

ate. If it becomes law it will end lynching by mobs. But it will become law only through the united efforts of our people. These efforts must be focussed through a central body. They must be wisely and efficiently directed by that body. Scattered and contrary plans will work havoc to our cause. The splendid work already done by the N. A. A. C. P., through whose efforts sentiment against lynching has been awakened and the forces organized that pushed the bill through the House, proves that this is the logical central body through which the race should work in its fight to end lynching.

But the N. A. A. C. P. must have larger numbers and greater funds to help in its efforts to get the Senate to pass the anti-lynching bill. This is the reason for the present Anti-Lynching Membership Drive.

Never before has the N. A. A. C. P. been so highly regarded by the public. Every man not blinded by prejudice, ignorant of its accomplishments, or utterly indifferent to the advancement of his race, realizes that its work must go on and should be willing to sacrifice for it.

Our branches all over the country are making preparations for the drive—North and South, East and West. Over two hundred branches have already indicated that their drive machinery is ready or nearly so. Other branches are sending in messages each day stating their preparation. The National Office is as busy as a bee hive, sending out supplies and answering drive queries and appeals.

The southern branches are regaining their aggressiveness in their campaigns for membership. Houston, Texas, has offered to organize the dormant branches in that state which became inactive after the Shillady assault. Houston, itself, shows that it is unafraid by using window cards for families that join the association with this legend: "This Family is 100 Per Cent Members of the N. A. A. C. P. for 1922."

New Orleans is already in the midst of a vigorous campaign for 5,000 members, with a splendidly organized canvassing team. Shreveport, La., of notorious Ku Klux reputation, is actively engaged in a membership drive. In the extreme North, Portland, Me., and Duluth, Minn., stand ready, while in the extreme West, Los Angeles and Northern California along with many others, are girding up their loins for the gaining of great numbers of members. Washington, D. C., is out for 25,000 members and is lining up 2,000 lieutenants. New York City is determined to gain at least 10,000 members, and Philadelphia is in the last stages of a campaign for 5,000 members. Rochester, N. Y., intends to win seventy-five per cent of its colored population for the Association. All this is most encouraging, and we urge every branch of the Association to fall in line, and to begin the preparation for the drive.

Preparation is the key word. We cannot emphasize too much that a successful drive is impossible without adequate preparation. Many people imagine that they can decide tonight to have a drive and start to conduct it the day after tomorrow. It just can't be done. Preparation is seventy-five per cent of the success in a drive. If the actual drive is to take two weeks, it will normally need from three to five weeks' preparation. If proper preparation is made—and that includes the obtaining of canvassers who will work and the training of these, the proper division of responsibility and the awakening of the community to interest in and enthusiasm for the drive—there is no question of success. That they make thorough preparation, we strongly urge our branches. That they may receive the aid and help of the National Office in the *methods* of preparation, we urge that they keep in close contact with the National Office. We have most carefully prepared and are furnishing full directions for planning and conducting the drive, for the publicity work, the training of workers, the management of details, and the canvassing campaign. We have also prepared interesting propaganda literature for use in the drive in our pamphlet—"Reasons for Joining the N. A. A. C. P."

Again remember—LYNCH LAW MUST GO! The anti-lynching bill if it passes the Senate and becomes a law will stop lynching by mobs. This bill will not pass without the work of the N. A. A. C. P. Our Association must have more members and greater funds to carry on its fight in a larger way. The drive will provide this for the Association. Will you **not** then

enter the Anti-Lynching Membership Drive with the determination that nothing shall stop your branch from going over the top?

SHIP STEWARDS

THROUGH the efforts of the National Office and the District of Columbia Branch a decision has just been secured which affects the employment of thousands of colored stewards and chief stewards employed on ocean-going vessels under the control of the United States Shipping Board Emergency Fleet Corporation. During the war there were employed out of the port of New York alone approximately 5,000 colored stewards and chief stewards. Since the Armistice, however, active efforts have been made by certain officials at the New York port to eliminate all colored men. In a number of instances colored men who have worked as stewards for more than twenty years were discharged and have been out of employment for more than a year. When applying for assignments they were told bluntly that no Negroes would be employed as long as white men were available, irrespective of length of service or efficiency of the colored stewards.

The stewards as a last resort formed an organization, The Committee for the Relief of Unemployed Colored Chief Stewards, with headquarters at 28 Whitehall Street, New York City. In January a committee from this organization called at the office of the N. A. A. C. P. for a conference with Messrs. Johnson and White to request that the N. A. A. C. P. aid them in their efforts for reinstatement. A plan of action was mapped out and the stewards' committee was requested to secure certain information in the form of affidavits proving the charges of discrimination. These affidavits, together with copies of the records of the various men being denied employment were forwarded by the National Office to the District of Columbia Branch, with the request that an appointment be made with the proper official of the United States Shipping Board, at which time a demand could be made for correction of the conditions complained of. On February 17, a conference was held with Mr. A. J. Frey, Vice-President in Charge of Operation of the United States Shipping Board Emergency Fleet Corporation, at which time a representative of the Stewards' Committee, together with Mr. Davidson of the District of Columbia Branch, presented the complaints of the stewards. After examining the official correspondence and the affidavits presented by our committee, Mr. Frey took action as follows:

First, he stated that R. H. Gregory, agent at the New York port, according to letters and reports he had received seemed to be the chief offender against the colored stewards and he would be removed to a more subordinate position. Second, Mr. Frey issued the following order, effective upon issuance.

"United States Shipping Board Emergency Fleet Corporation, Washington,
Operations Order No. 11

To Managing Agents
District Directors
District Managers
Employees of the Emergency Fleet Corporation

Subject: Employment of Colored Men in Commissary Department

Evidence has been laid before me by the National Association for the Advancement of Colored People, which indicates that in one district at least, there has been discrimination against American citizens in the employment of personnel for the Commissary Department of our vessels; such discrimination being purely on account of color and without regard to the competency of the applicant for a position. Such a policy cannot be permitted.

There are many colored men who have spent the greater part of their lives working in the Commissary Department of vessels, and who from long experience have become most proficient in the work of that department. When positions in the Commissary Department are to be filled, there must be no discrimination on account of color, and employees must be selected solely on the basis of their competency, honesty and previous good record, but subject of course to the provisions of Chairman's General Order No. 11 and Operations Order No. 7, directing that preference be given to competent American citizens.

A. J. FREY, Vice-President
In Charge of Operation."

Especial commendation should be given

to the Stewards' Committee which worked unceasingly, and to Mr. Shelby J. Davidson, of the District of Columbia Branch.

THE STATUS OF THE DYER BILL

THE Dyer Anti-Lynching Bill after being passed by the House of Representatives was read in the Senate and referred to the Senate Committe on the Judiciary. It is now in the hands of a sub-committee consisting of Senator Borah, chairman, Senators Dillingham, Sterling, Shields and Overman. The first three are Republicans and the last two are Democrats. This committee has its advantages and its drawbacks. On one hand, no stronger man could be found in the Senate to champion the Bill than Senator Borah and if he can be induced to make the sort of fight for the Bill that he is capable of making, its passage may be looked upon as assured. On the other hand, not one of the Republican members is from a state with a constituency that would give him any particular interest in colored people. Senator Borah is from Idaho, Senator Dillingham is from Vermont and Senator Sterling is from South Dakota. The two Democrats are the only members from states having an appreciable colored constituency. However, Senators Borah, Dillingham and Sterling have all expressed themselves as being in favor of Anti-Lynching Legislation and as willing to support the Dyer Anti-Lynching Bill if the committee is satisfied as to its constitutionality.

The steps yet necessary for the enactment of the anti-lynching measure into law are the following:

(a) The sub-committee must report the Bill favorably to the whole Committee.

(b) The Senate Judiciary Committee must report the Bill to the Senate.

(c) The Senate must pass the Bill.

A great deal of work yet remains to be done in order to accomplish these three steps. In order that the question of the bill's constitutionality may be adequately established, the National Office is busily engaged in gathering the most eminent group of constitutional lawyers in the country to appear before the Senate Sub-Committee.

It will be good news that Mr. Moorfield Storey, our national president and former president of the American Bar Association, who fought and won the famous Louisville Segregation Case in 1917, will personally appear before the committee. Former United States Attorney-General Wade H. Ellis will also argue the constitutionality of the measure, as will former Assistant Attorney of the District of Columbia, James A. Cobb. Other prominent lawyers are being secured. The marshalling of so impressive an array of legal talent augurs well for favorable action on the bill by the Judiciary Committee.

Every effort must be made to have the first two of the above steps taken before the summer recess of the Senate which is scheduled for June. If all of the steps are left for the short session, the chances for success will be greatly lessened. We must use every effort to bring home to the committee in charge of the bill and to the Senate as a whole the wide-spread public sentiment which is in favor of the passage of the Anti-Lynching Bill. Every person who reads these lines should, if he has not already done so, send a telegram or letter to the members of the Committee on the Judiciary and to the Senators from his state urging the passage of the Dyer Anti-Lynching Bill. In addition to that each one who reads these lines should make an effort to induce other individuals and organizations of all kinds, religious, secular, fraternal and labor to send letters and telegrams.

If the Senate fails to pass the present bill, we may never again have such a favorable opportunity to secure federal legislation against lynching. But they must not fail and if we use the power which is at our command they will not fail.

HELPFUL CO-OPERATION

THERE has been no more splendid example of co-operation during recent years than the work of a number of colored women throughout the country in their efforts to raise funds for the anti-lynching fight of the N. A. A. C. P. Some time ago Mrs. Hunton wrote to a number of women of her acquaintance in all parts of the country asking them if they would undertake the raising of one hundred dollars each. Twenty-five of these letters were sent out. Practically every person responded by raising *more* than the amount requested.

The Horizon

COMPILED BY MADELINE G. ALLISON

THE NATIONAL ASSOCIATION OF COLORED BASEBALL CLUBS

¶ Few people realize that in Oklahoma there are 23 colored towns where no white person lives. These towns are Boley, Vernon, Bookertee, Foreman, Grayson, Lima, Langston, Rentisville, Clearview, Tolen, Ran, Inconium, Dover, Red Bird, Taft, Tatum, Tullahassee, Wybard, Brooksville, New Yorkie, Summit, Richardson and Tabor. The largest of the towns is Boley, which is a well-known and enterprising center. Our picture shows the Ft. Smith and Western depot in Boley, where E. R. Cavil is ticket agent, Eugene Hyder, operator; Herbert McCormick, express agent.

¶ The National Association of Colored Professional Base-Ball Clubs was organized in Kansas City, Mo., February 14, 1920. Its second annual convention was held recently in Chicago. The president, Andrew Rube Foster, in submitting the secretary's report

IN THE DEPOT, AT BOLEY, OKLAHOMA

said: Dealing with the 10 leagues and associated club presidents, and the 30 club officers and managers, together with communications received from the many players, and in getting evidence in many disputed cases for submission to the National Board, more than 2000 letters have been handled, 350 telegrams received and 300 transmitted; 210 players' contracts were recorded and promulgated; 12 releases were promulgated; 10 official bulletins were issued; 20 players were released by purchase from one club member of the association to another. The record established the first year under organized effort was 565,000 paid admissions. Last year the league played within 20 per cent. of this number, under the readjustment period, and paid in salaries to its players, $166,000. Dave Wyatt is publicity agent.

¶ The Committee of Three Hundred of New York City whose recent entertainment netted $2000 for the N. A. A. C. P. is much too modest to be photographed. We have, however, surreptitiously obtained the pictures of a few. Mrs. Helen Curtis was General-Chairman, Mrs. Owen M. Waller was at the head of the committee on prizes and Mrs. Nina G. DuBois was assistant-treasurer. Mrs. Grace N. Johnson was Chairman of the Publicity Committee, Mrs. Laura Rollock of the Committee on Tables, while Mrs. Bernie Austin and Mrs. Lottie Cooper were among the most active of the workers. And there were 293 others whose pictures we anxiously await.

¶ Benjamin Franklin Davis, Post Quarter-

MESDAMES DU BOIS, WALLER AND CURTIS

master Sergeant of the United States Army, retired, died November 9, 1921. He was born in Chester County, Pa., in 1849, and was in the military service of the United States for more than 31 years, being a veteran of the Civil War. In 1885 he was made Post Quartermaster Sergeant and was retired in April, 1895. He served in Cuba during and after the Spanish-American War, and the Quartermaster said, "I cannot speak too highly of the assistance he has rendered me in establishing the treasury system of Cuba." He was buried

Mrs. Cooper Mrs. Johnson Mrs. Austin Mrs. Rollock

Mr. Davis | Mr. Samples | Dr. McClennan | Mr. Gunner

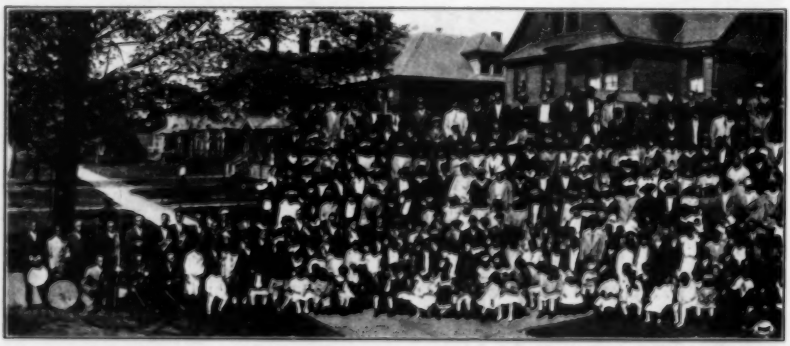
with full military honors at the Soldiers' Home Cemetery in Washington. A wife, 3 daughters and 3 grandchildren survive him. He was a member of the N. A. A. C. P.

¶ Walter Wentworth Samples, who has just died in Springfield, Mass., was a worthy citizen, and member of the Republican Town Committee. His father was a Civil War veteran and served as sailor on the famous "Monitor". One grandfather served in the war of 1812 and another in the Revolutionary War.

¶ Dr. Ridley U. McClennan was the son of the noted physician A. C. McClennan of Charleston, S. C., and was born in Charleston in 1887. He was trained at Avery Institute, Howard University and Claflin College. He succeeded his father eventually as surgeon-in-chief of the local colored hospital, and had a large practice at the time of his sudden death November 29, 1921.

¶ The Rev. Byron Gunner was born in Alabama in 1858 and recently died at Reading, Pa., where he was pastor of the colored Presbyterian Church. He had a varied and interesting career, beginning his work in Louisiana where he was driven out by a mob and his church burned. He afterward served in Newport, R. I., and Hillburn, N. Y. His last church service was devoted to the work of the N. A. A. C. P.

¶ St. John's A. M. E. Sunday School in Cleveland, Ohio, has an enrollment of 1650 with an average attendance of 900. There are 87 classes and 140 officers and teachers. For the past 15 years Mr. Peyton W. Lemon has been superintendent of the Sunday School. The pastor is the Rev. Edward A. Clark.



ST. JOHN'S A. M. E. SUNDAY

THE BESMANBOMARA LITERARY SOCIETY

¶ The Besmanbomara Literary Society has been organized by colored students at Colgate University, Hamilton, N. Y. Its object is the production of a deeper knowledge and appreciation of the achievements of the Negro in all the higher pursuits of life. All men who fulfill the following requirements are eligible for membership: "Sympathy with the objects of society and affiliation by blood with the darker races." The society meets weekly, each meeting being featured by a paper on some phase of racial progress. It is the hope of the members that each paper presented shall show original, constructive research work in some particular field. The organization has met with much success and is filling an important place in the life of Negro students at Colgate by giving them a real understanding of the geat past and even greater future of the Negro race. The officers are: N. M. Smith, president; W. S. Ravenell, secretary-treasurer; M. B. Anderson, corresponding secretary.

¶ The Ladies' Group for Service is one of the latest organizations in Washington, D.

SCHOOL, CLEVELAND, OHIO

THE WASHINGTON LADIES' GROUP FOR SERVICE

C. It is composed of the wives of prominent professional and business men of the city and gives itself to social service. Once a month a meeting of one hour and a half is devoted to sewing and the articles are distributed to needy persons. Last fall the Group arranged an entertainment for the benefit of the N. A. A. C. P. from which there was a substantial donation made to both the National and the Home Offices. The Washington Group for Service is composed of Mesdames James C. Dowling, Milton A. Francis, B. Price Hurst, John R. Francis, Jr., Clifford C. Fry, Robert W.

Miss Johnson Miss Taylor Mrs. Bryant-Jones Miss Reeves

Rutherford, N. W. Cuney, W. J. Howard, Jr., Roy W. Tibbs, Montgomery Gregory, and E. C. Williams.

¶ When Mildred Bryant Jones, formerly of Louisville and now of Chicago, sought to take the examination for musical director in the high schools of Chicago, every effort was made to persuade her not to do so. When she finally appeared before the examiners they sat fully five minutes quite dumb looking at this apparition of a petite brown woman. Finally she said, "Is it really as bad as all that?" Then someone smiled and the examination took place in December, 1918. At first they wanted to segregate her and have her examined in a room by herself without supervision. This she refused. There was a two days' written examination in music, history, harmony, English and civics; and afterward practical tests before five judges in singing, piano and sight-reading. Mrs. Bryant-Jones had had experience as a teacher for many years in Louisville and was certain she had passed, but she received no report from her examination. Finally she went to ask about it and was told that she had not passed. She asked to see her papers so as to apply for a revision of the examination according to the rules, but the papers were refused. She then applied to the colored Assistant Corporation Counsel, E. H. Wright, and got an audience with the president of the Board of Education. He sent for the southern man who was the examiner and ordered him to produce the papers. The examiner assented but after leaving the president's office calmly told Mrs. Jones that the papers had been destroyed! Mrs. Jones immediately offered to take the examination again which she did in June, 1919. Thereupon she received a notice that she had passed but was not told what percentage she had made. She was appointed to night work in the Wendell Phillips High School in September, 1919, and was refused even substitute day work. In April, 1920, in spite of the opposition of the white principal, Mrs. Jones was finally appointed musical director in that school, January 31, 1921. Thereupon she learned that all the time she had stood *highest* in the examination but that she was not appointed because "such matters were difficult of adjustment"!

¶ Miss Ida L. Taylor is a graduate of the Chicago Normal School and of the University of Chicago. Last year she was appointed to the Department of English and Mathematics in the Wendell Phillips High School in Chicago.

¶ Two young women of Boston have recently gained attention. Leanna S. Johnson of Norfolk, Mass., a graduate of Simmons College, won some time ago a $200 prize offered by Charles Sumner Bird at the Walpole High School. The authorities were so astonished that they refused to offer the prize for another year. Miss Johnson studied law at the Portia Law School in Boston and recently passed the Bar examination, becoming a full fledged lawyer and notary public at the age of 24. She is now law clerk in Clark Rudnick's office.

¶ Miss Maryrose Reeves is a student of the Sargeant School in Cambridge. At the athletic meet in the summer camp she gained first place in the running broad jump, the high and low hurdles and the 75-yard dash, and second place in the high jump, the high step and jump and the shot

COLORED DELEGATES AT THE NATIONAL COUNCIL OF WOMEN

put. In some of these events she broke the camp record. She was winner of the highest number of points and was given a loving-cup and her letter "S". She also has the highest "pep" test in the school, which is one of Dr. Sargeant's inventions for testing energy.

¶ At the National Council of Women, held at the Bellevue-Stratford Hotel in Philadelphia, there were 4 colored women delegates, Mrs. Dickerson and Mrs. Bennett of Pennsylvania, Mrs. Hunt of Georgia, and Mrs. Hunton of New York who was chairman. Others who attended were Mrs. Johnson, New York; Mrs. Carry, Oklahoma; Mrs. Griffin, Mrs. Jackson and Mrs. Wright, Pennsylvania.

¶ Charles Keck has made a statue of the late Dr. Booker T. Washington. The monument was unveiled at Tuskegee last month.

¶ New York City has a Women's Police Reserve of 62 members, some of whom were stationed recently to regulate traffic in the Negro section. Notable among these women are Lt. Rosa Hall, who conducts a modiste establishment; Sergt. Mary Simmons, a notary public and Commissioner of Deeds; Sergt. Mattie B. Taylor, a dress designer and Pvt. Ruth Whitehurst, a reporter. The Captain of the unit is Mrs. Elizabeth Mayfair. She is also chairman of the colored Red Cross center, organizer of ushers for the colored churches and the highest official in several fraternal and political organizations. The women organized in 1918 to help the Red Cross during the influenza epidemic. They are volunteer workers.

BOOKER T. WASHINGTON MONUMENT

¶ The *Alpha Beta* Fraternity of New Bedford, Mass., has held a promenade and dansante.

MY LOVES

LANGSTON HUGHES

I LOVE to see the big white moon,
A-shining in the sky;
I love to see the little stars,
When the shadow clouds go by.

I love the rain drops falling
On my roof-top in the night;
I love the soft wind's sighing,
Before the dawn's gray light.

I love the deepness of the blue,
In my Lord's heaven above;
But better than all these things I think,
I love my lady love.

AN AFRICAN PROGRAM*

IBIDUNNI MORONDIPE OBADENDE

IN my opinion, the best way to secure our political emancipation is to try to establish in Africa, our native Continent, a sort of African National home, where alone we can hope to enjoy in full not only all the primordial rights of man but also all civic rights. Besides, it is a natural and legitimate aspiration of every group of races to maintain an independent national entity, and in our case there is nothing to make this impossible. History furnishes numerous examples and the recent Zionist Movement to re-establish the Jewish Nation in Palestine is an object lesson.

The opportunity and materials to make a start are not wanting. The Republic of Liberia and the West African Colonies and Protectorates as well as the educational and financial assets we possess in our midst are quite enough to make a start, if they are judiciously employed; and in my opinion the following methods of procedure may be tried with advantage, namely:

(1) A League, of as many Negroes of the world as are willing, can be formed with its headquarters in Liberia and branches in the various important parts of the world where Negroes are. In Liberia as well as in the other centres executive committees can be created and funds collected.

(2) From the funds collected, loans can be given to Liberia to pay her debts and develop her natural resources. In the work of development the League can help through the Committee there.

(3) In Liberia a University can be established in which all the different branches of education and training will be provided: in this institution as well as in the colleges and schools in the other places, the study of a language, which will, in due course, become a sort of *Franca Lingua*, may be made compulsory and the African youths from every part of the world should be sent to the University, even though they may have to go abroad for further qualifications.

(4) Through the local branches in the other places education in every sense can be encouraged among the people. These branches can work in coöperation with the respective local governments, and, if need be, establish private schools.

(5) Scholarship systems may be provided to afford youths of poor parents the opportunities of attending the University.

(6) Through the League, immigration into Liberia and the other places in West Africa of the Africans in America and the West Indies can be encouraged and facilitated. This will no doubt lead to increase of population and conduce to the development of the places educationally, commercially and industrially.

(7) When Liberia has sufficiently developed, each of the Colonies or Protectorates in due course may enter into federation with her, and gradually there can be formed a union of all these West African countries, extending from Senegal to Portuguese West Africa, including Belgian Congo, or as far as possible, under the name of The United States of West Africa on the basis of alliance with the European Powers who have helped in developing those Colonies and Protectorates.

In my opinion nothing short of an independent national entity can satisfy our needs; the possibility of being assimilated into any other group of races or nations is illusory and even undignified; as long as human outlook is limited by geographical, historical, and racial consideration, it is self-deception to persuade ourselves that we can secure real rights of citizenship in case of such eventuality for experience has clearly shown that (a) good government is no substitute for self-government; (b) opportunity of equality is not the same as equality of opportunity; and, above all, (c) kind and considerate treatment is no substitute for "respectful" treatment.

May the ashes of our fathers and the spirit of combination descending from on high help us in this noble course. In this connection, it will be well if we ponder over a Yoruba proverb which, when put into English may run as follows:—"He who sells his kith and kin for a paltry sum will live to regret his inability to redeem him, even if he had the whole world to offer."

*Read at the London session of the Second Pan-African Congress by a native student of Lagos, Southern Nigeria, British West Africa.

The Looking Glass

LITERATURE

BUILD thee more stately mansions, oh my soul,
While the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast;
Till thou at length art free!
Leaving thine out-grown shell by life's unresting sea!

OLIVER WENDELL HOLMES.

* * *

The Macmillan Company issues Dr. Albert Churchward's *The Origin and Evolution of the Human Race.* Austin Hay says in a review in the New York *Times*:

From studies made by Dr. Churchward during many years, he is fully convinced that the hitherto preconceived ideas of many scientists regarding the origin of the human race, both as to place and date, are erroneous. His purpose is to prove that the first men were pigmies, evolved from the pithecanthropus, or anthropoid ape; that the human race did not originate in Asia, but in Africa, and that its beginnings date back about two million years. The region in which the pigmy first made his appearance was in the Nile Valley and around the lakes at the head of the Nile, whence he spread to every quarter of the globe. From the pigmy, evolution continued through the Masaba Negro and then the Nilotic Negro. . . .

The term "Masaba Negroes" is used to denote "those prognathous types of the human race which were evolved from the true pigmy, and from which we trace the next development of the human race, namely, the low type of Negro to the northeast and the true Negro to the west and southwest and which now exist under various names in Africa. To the south the Bushman developed and from the Bushman the Hottentot." Then came the Nilotic Negroes, who were the founders of ancient Egypt and among whom we find for the first time a system of totemism, distinguishing human groups by natural objects, such as animals and plants, with which they are supposed to have some intimate connection. "These totemic Nilotic Negroes both here in Africa and outside Africa—all over the world—proved by their traditions that 'their beginning' is immeasurably earlier than the Egyptian tradition preserved in the astronomical mythology. Their beginning, in fact, is with totemism." The Heidelberg and Neanderthal types, in Dr. Churchward's opinion, were early Nilotic Negroes, probably among the first who migrated north from ancient Egypt. They probably inhabited most of Europe and Asia, and existed for many thousands of years after the next exodus from Egypt, before they were exterminated by the more highly evolved Nilotic Negroes, who later set out for the north.

* * *

René Maran's prize-winning novel has stirred excitement in unexpected quarters. The Paris correspondent of the Brooklyn *Eagle* writes:

"Batouala", the prize story of the life of a Congo chief, written by a coal-black Negro from Martinique, has roused a furore in France by its criticism of white rule in Africa. . . .

Pierre Mille, on the other hand, writes to *L'Oeuvre*, a Liberal daily, indicating that there is some truth in Maran's charges:

"While the régime of the great robber concession companies existed in the Congo, forced labor was the rule. These companies fixed the prices at which they bought their rubber, levied their own taxes from the natives in goods and sold the goods to turn them into gold.

"There were no railroads, no roads, no pack animals. Everything was carried on the backs of men. . . .

"In French Equatorial Africa the packman system still exists with disastrous consequences. The tsetse fly, brought by carriers into regions hitherto free from it, continues to destroy the natives."

Mille declares that the system of white rule, depending on pack carriers, has caused the death of more than 1,000,000 Negroes, and cites the case of one village in which the blacks rebelled against the portage service, declaring that it was "better to die than to be a carrier". According to Mille 70 were shot.

This writer declares that the remedy for these abuses is to refuse to renew the concessions granted to private companies, but to introduce free trade as in other colonies and "to let nature repair the damage done by white men."

* * *

James Weldon Johnson's "Book of American Negro Poetry" Harcourt, Brace & Co.) has been issued and will be reviewed at length in the June CRISIS. In an un-

usually well-written and informative preface the author declares:

As for ragtime, I go straight to the statement that it is the one artistic production by which America is known the world over. It has been all-conquering. Everywhere it is hailed as "American music."

For a dozen years or so there has been a steady tendency to divorce ragtime from the Negro; in fact, to take from him the credit of having originated it. Probably the younger people of the present generation do not know that ragtime is of Negro origin. . . . Once the text of all ragtime songs was written in Negro dialect, and was about Negroes in the cabin or in the cotton field or on the levee or at a jubilee or on Sixth Avenue or at a ball, and about their love affairs. Today, only a small proportion of ragtime songs relate at all to the Negro. The truth is, ragtime is now national rather than racial. But that does not abolish in any way the claim of the American Negro as its originator.

Ragtime music was originated by colored piano players in the questionable resorts of St. Louis, Memphis and other Mississippi River towns. These men did not know any more about the theory of music than they did about the theory of the universe. They were guided by their natural musical instinct and talent, but above all by the Negro's extraordinary sense of rhythm. Any one who is familiar with ragtime may note that its chief charm is not in melody, but in rhythms.

* * *

Survey of periodical literature on the Negro for 1921:

"I'd Like to Show You Harlem", R. L. Hartt, *Independent*, April 2, 1921.

"Serving New York's Black City", E. Rose, *Library*, March 15, 1921.

"Fruits of Peonage", *New Republic*, April 20, 1921.

"Georgia Declares War on Peonage", *Literary Digest* May 14, 1921.

"Georgia's Indictment", *The Survey*, May 7, 1921.

"Georgia's Death Farm", *Literary Digest*, April 6, 1921.

"Governor Dorsey Stirs Up Georgia", *Independent*, May 28, 1921.

"Like a Thief", M. Evans, *New Republic*, August, 1921.

"Open Letter to Governor of Arkansas", R. T. Kerlin, *Nation*, June, 1921.

"Peonage and the Republic", H. H. Hart, *Survey*, April, 1921.

"Slavery in Georgia A. D. 1921", H. J. Seligmann, *Nation*, April, 1921.

"Southerners Solving the Negro Problem", *Literary Digest*, January, 1921.

"Traits of My Plantation Negroes", H. Snyder, *Century*, July, 1921.

"Americanization of the Negro", T. B. Maroney, *Catholic World*, August, 1921.

A NAVAL APPOINTEE

EMILE TREVILLE HOLLEY, a 17-year old colored boy of New York City, has been nominated for admission to Annapolis by Representative Martin C. Ansorge, a Republican of the 21st Congressional District. Mr. Ansorge discusses the nomination in the Boston *Evening Transcript*:

I have distributed my appointments throughout the district. There were four principals and twelve alternates to be named. I am happy to say that every boy in my district who applied received an appointment as principal or alternate. In the World War just won colored boys enlisted or were drafted irrespective of race. There were 500,000 colored boys in the Army and Navy. As a matter of simple justice and in recognition of the valor and Americanism of the colored boys in the war I have nominated one to the Naval Academy. Three colored boys already have graduated from West Point. Holley is a fine clean-cut young man, is physically and mentally qualified and was highly recommended by prominent people of both races.

* * *

Henry Suydam, a correspondent of the Brooklyn *Eagle* thinks that hidden forces

MR. HOLLEY AND FELLOW-STUDENTS

will prevent Holley's entrance into Annapolis:

The examining officers are carefully supplied with technicalities with which they may trip up undesirable candidates for a naval commission, and, while not divulging their methods, they display a certain calmness which leads one to the conviction that they are not worrying about a Negro candidate at Annapolis.

Even if Holley should reach the academy, as officers today pointed out he would have to face there the overwhelming force of precedent. It is held by some that the Naval cadets will not hesitate to use "Coventry" upon the newcomer in an effort to sustain the color line within the Navy.

* * *

The Boston *Post* shows more optimism:

Why should this young man, described as a fine fellow, mentally, physically and morally—why should he be treated with insolence at Annapolis, simply because of his complexion? Thousands of men of his color served the United States in the great war, and served her well. Is this country, which supports the naval academy and all students in it, going to permit it to be said that a man like Holley cannot go to Annapolis except to endure a life of insult and persecution?

We do not conceive that such a thing is likely. If Holley passes his examination, the over-select young midshipmen from the South will be compelled to treat him decently, or something will happen.

* * *

How shameful that such a discussion need take place!

FIRST AID TO DENMARK

THE Nordic races of whom Mr. Madison Grant has been writing, are learning about us, at least in Denmark. The Copenhagen *Berlingske Tidende* reports:

A young Negro, Mr. (E) Franklin Frazier, who is at present studying at the University of Copenhagen, delivered a lecture last evening in the English Debating Club on the Race Problem in America and other countries.

Mr. Frazier, who spoke excellent, clear English, impressed one as an intellectual young man with a keen sense of humor. He began by giving an abundance of statistical information on the number of Negroes in America and their occupations, and mentioned among other things that in the World War a large number of Negroes, both as officers and privates, served on the American side in France.

He mentioned distinguished artists and scientists which the black race had produced, and said that in American universities there were many Negro instructors and some professors.

Mr. Frazier spoke next of the relation of Negroes to whites and in this connection, forcibly attacked the southern states for their inhuman treatment of the black race. In the southern states Negroes have no rights and are constantly treated as beasts, being pursued and murdered by the whites without cause, the latter going unpunished. Negroes are lynched and burned out of pure love of killing: indeed, in present times the number of Negroes burned nearly averages one a month.

Mr. Frazier justly satirized this type of American civilization, though such things occur in the southern states, the people in the North showing more humanity towards colored people.

Mr. Frazier's well delivered lecture was received with warm applause by the members of the English Debating Club, who filled every seat in the lecture hall of the *Kvindelig Laeseforening*.

OPEN CONFESSION

SOMETIMES the South listens to the voice of conscience. Not long ago a Negro minister charged with teaching Catholicism among Negroes was whipped and run out of Barrow County, Ga. The Columbus, Ga., *Enquirer-Sun* opines:

It will be only a question of time before the mob rules completely in Georgia, instead of constituted authority. Indeed, it has almost come to that now. And why not? Haven't we permitted the seeds of discord and prejudice and mob violence to be sown uninterruptedly in this state for years past? Hasn't the mob spirit been glorified in Georgia, year in and year out, until the chief exponent of it was finally sent to the United States Senate as a reward for his devilish work? Haven't we seen also, this same mob spirit chartered and capitalized right here in Georgia, under the name of Ku Klux, and the right to raid and maraud sold by its hired organizers at ten dollars per head?—with gown and mask, in which to conceal one's identity, thrown-in for six dollars extra.

Is it any wonder, then, that a dozen or so ignorant men in Barrow County feel free to take a Negro Methodist preacher out and beat him and drive him out of the county? Or that a similar number of "hill billies" in Schley County, only a few weeks ago, felt free to murder an excellent and thrifty Negro farmer for no reason at all?

And we could mention hundreds of other cases, all occurring right here in Georgia, if we but had the time and space. All of them the direct outcome of utter disrespect for law. Which is to say, also, the direct outcome of ignorance.

But, over and above all this, the direct outcome to the teachings of such men as Watson and Simmons, who have played upon and capitalized this lawless spirit and this ignorance for their own devilish ends.

For months and years past, these men

have flooded the mails with their incendiary publications—the only kind of literature that some of these ignorant people ever see—until they have made tens of thousands of converts, who have no better sense than to try to put into effect, every now and then, the teachings of these hell-inspired leaders of mobocracy.

For proof positive of this, we need only look back a few years to the lynchings that Watson openly encouraged and the dip-vat outrages that he publicly advocated; as well as to the Ku Klux crimes that have been perpetrated throughout the South, either by Simmons' chartered bands direct, or as the result of his infamous teachings and example.

* * *

The deluge is at hand is this editor's conclusion:

Things can't go on much farther in Georgia as they are. The state has failed, and continues to fail, to enforce its authority and uphold its sovereignty. The mob takes possession whenever and wherever it pleases. The law is nothing; the whim of the mob is everything. Whether its victim be white or black, the mob commits its crime, and it is soon forgotten. Nobody is punished and, soon, nobody cares. Knowing this, there is nothing to deter the next mob.

* * *

The Negro deserves a new abolition thinks the New Haven, Conn., *Register*:

Not abolition of the old intolerant and militant sort, but abolition revised as well as revived. But it is something somewhat more than a gradual growth. The war has done it. The war has opened the eyes of some Americans to the fact that he who was a slave, whom because of the misfortune into which our selfishness and sin cast him we regarded as a lower order of creature, truly is a man. We found in the war, some of us, that he was responsive to the same thrills and impulses of patriotism and service—and decidedly more effective as a fighter, by the way—than most of the whites of us. And it dawned on some people, as it dawned on Mrs. Margaret Deland on an occasion which she recalls at Brest in 1918, that if the American Negro was good enough to die for her, he was good enough to eat with her.

Now what is this bondage from which deliverance now is needed? It is the bondage of ignorance. The Negro in the South ever needs more schools, and better support of the schools he has. It is the bondage of class lines. The thinking white people of this country need to face as never yet they did their fault and its results, and get over their notion that this civilization can go on with a great wall between the races any more than this nation could exist half slave and half free. Finally, it is the bondage of injustice. The Negro must have a fair trial by the law, he must have the protection for himself and his loved ones that the white man has, he must have the same chance in business and industry. When these things are accomplished, the new abolition will begin to see its fruits.

THREE MUSICIANS

TURNER LAYTON has recently made an excursion from the field of ragtime in which he was so conspicuously successful into the realm of more serious composition. Two of his songs, "The Little Gray Road of Love" and "Thank God the Drums Are Silent" have scored a triumph. *Musical Courier* writes:

Turner Layton has here turned out two of the best songs that have come to this office in a long time. It is an unusual occurrence that simultaneous publications by a single composer are of such equal excellence. It is not too much to say that they are both masterpieces, and it would be difficult, if not impossible, to choose between them. Both are short, only three pages, and both are melodic in the best sense of the word. The accompaniments are excellent and the harmonies modern and effective. The chromatic opening of 'The Little Gray Road of Love" (expressive of the Oriental suggestions carried in the words "The red roads of Rangoon wind through the grand bazaar and there are eyes like velvet skies to lure a man afar") is of great originality and force, and the change into major with the change of mood is most skilfully and naturally accomplished. The voice part is intelligently conceived, admits of clear diction and phrasing, and winds up to a fortissimo climax on a high G at the end. This is a love song of the best sort.

The other is a song of peace, the great peace that follows great wars. It is a love song too, a song of the love of friends and of peoples, the universal love. It is a song that is sure to be a favorite with concert singers, and, although not, strictly speaking, a sacred song, it would seem to be suitable to the church. It certainly has a strong spiritual flavor. The accompaniment is in march tempo, big, sonorous chords admirably supporting the voice. The accompaniments to both songs are easy to play and will not tax the capabilities of the most modest player. They are built to be popular favorites and they will be.

* * *

Meanwhile Roland Hayes reaps distinction abroad. A Paris correspondent tells us:

Hayes is at this moment in Paris having a most brilliant time. M. and Mme. Joseph Salmon,—the husband a cellist, and in the front rank of musicians in Paris,—presented him last night to the musical and aristocratic people of Paris and Hayes received a tremendous ovation. He was pre-

sented at their house in their drawing room. This has given him a real entré into the musical and social life of France and already he has been engaged by several people to sing here next month. He is singing tomorrow for Monsieur Pierne, conductor of the "Colonne Orchestra" and he has three other professional engagements which he is filling on this trip. His work in England is going ahead in leaps and bounds. He is quite full of engagements for the spring and many for the autumn of next year. Some of the people before whom he sang in Paris were: Princesse de Caraman Chimay, Mme. Michel Ephrussi (Aunt of Rothschild), Mme. Alexandre Dumas, Le Baron Theodore de Bereheim (Diplomat), Mr. and Mrs. Stanley-Park (of New York), Mr. Bateau, Ministre de l'Institut Inventeur, Mme. Jacques Thibaud, and Prince Jovalou Quenum, of Dahomey.

* * *

The *Diapason* writes of a recent composition for organ by Carl Diton:

His arrangement of the old Negro melody, "Swing Low, Sweet Chariot" (made popular years ago by the Fisk Jubilee Singers), is one of the outstanding organ compositions of recent years. He has taken another Negro melody and treated it in much the same way—has written it into a most interesting and delightful composition for the organ. The piece is misnamed "transcription". It is much more than that. There is much original matter in it and the subject is developed and worked out with great variety and skill. We do not believe that "Keep Me From Sinking Down" is as good a melody as "Swing Low, Sweet Chariot", which is undoubtedly one of the most beautiful of all the Afro-American folk-tunes—is, indeed, one of the loveliest folk-melodies of the world. While not so distinctive as "Sweet Chariot", "Keep Me From Sinking Down" is good material for just such a purpose as this. It is not obviously Negroid in its style, except for the irregular final phrase. It bears a fleeting resemblance in its opening phrases to the hymn tune "Vesper", usually sung to the words, "Saviour, Breathe an Evening Blessing".

* * *

The *American Organist* adds:

The piece is interesting and bears a stronger resemblance to the typical folk tune than to any Negro melodies that could be recognized as such by any substantial proportion of the hearers. On this account it will be the more welcome to audiences. It is comparatively easy to play. . . .

The church organist could use it most effectively as a prelude to either morning or evening service, preferably evening. It rises to a stirring climax quite naturally; the player's feet will have to be ready and willing servants. On the recital program it should be used as folk-tune music in the latter half of the program in contrast to other pieces of entirely different type.

Photoplayers will find it valuable for pictures of southern life, or for any drama dealing with early America after the Pilgrim Father stage. It could well be used for home scenes of high character (which manifestly does not mean society dramas) where the true qualities of home life are apparent.

* * *

Mr. Diton's composition is published by Schirmer; Mr. Layton's by T. B. Harms, New York.

HAITIAN AFFAIRS IN A NUTSHELL

THE *Current History Magazine* furnishes this *précis* of affairs in Haiti:

Professor Pierre Hudicourt, a member of The Hague Court of Arbitration and a native of Haiti, told the National Popular Government League in Washington on Feb. 2 how his country is being bled by financial sharks and lesser grafters, with very little incidental benefit in the way of public improvements. He charged John A. McIlhenny, financial adviser to the Republic of Haiti, appointed by President Wilson, with being interested in a scheme to force upon Haiti a loan of $14,000,000, which the people there do not want. He said McIlhenny gets $10,000 a year and $6,000 for traveling expenses from the Haitian Government for doing work which the Haitians do not want done. The National City Bank of New York, the Haitian-American Sugar Corporation and R. E. Forrest, President of the West Indies Trading Company, he said, were interested in the loan. He continued: "The proposition is made to the Haitian Government that the National City Bank shall loan it $14,000,000, of which the Haitians would get $12,880,000, for it is to be sold at 92. Out of this the railway interests represented by Vice President Farnham of the National City Bank are to get $1,621,500 immediately in payment for a railway which the Haitians never bargained for. The Americans who have invaded Haiti propose to pay off the French debt of $6,668,980 and the $965,000 of internal debt. Of the proposed loan there will be left $1,545,800. This, if the plans of the schemers go through, is to be devoted to irrigation projects and roads, not for the Haitians, but for the benefit of the American landgrabbers. I am here to protest against a treaty imposed by military pressure against the wishes of the people." He added: "The Haitian gourde, which was worth $1 in American money, Admiral Caperton has arbitrarily fixed at 20 cents. The sugar and cotton and other interests may pay their labor little more than 20 cents a day. By the most brutal and arbitrary methods these interests, working through the United States Government, have forced a new treaty, providing complete control of my country's finances and a Receiver General,

who is a carpet-bagger from Louisiana. The country is now in complete vassalage." * * * Dr. Hudicourt was summoned before the Senate Investigating Committee on Feb. 8 and repeated his charges substantially as given above in his address of Feb. 2. Senator King on Feb. 6 introduced a resolution calling on the Secretary of State to inform the Senate by what authority a loan of $14,000,000 was being negotiated in behalf of Haiti. * * * Brig. Gen. John H. Russell, it was stated on Feb. 8, would go as High Commissioner of Haiti to clear up the situation involving American occupation.

* * *

The appointment of a High Commissioner is in itself a most amazing departure. The New York *Nation* comments:

As the appointment is without precedent in American history, both in the creation of the office of High Commissioner over a technically still free and independent nation and in the failure to send the appointment to the Senate for confirmation, a resolution of inquiry was introduced by Senator Walsh of Montana. In reply President Harding sent a copy of Ambassador Russell's commission, adding "that it would not be compatible with the public interest" to make public his instructions. Among them, *The Nation* has good reason to believe, are orders to put through the loan which the State Department and the bankers are trying to fasten on Haiti—which will serve to copper-rivet the Occupation on the Haitian people for at least forty years—in other words in perpetuity. A resolution challenging the constitutionality of General Russell's appointment was introduced by Senator King following the receipt of President Harding's response, and was referred to the Committee on Judiciary.

* * *

Evidently the President has forgotten his campaign pledges. The *Nation* reminds him:

On August 28,, 1920, speaking from the front porch at Marion, he said:

So many things have been done by the present expiring Administration that no power on earth could induce me to do that I cannot even recount them. I may remark casually, however, that if I should be, as I fully expect to be, elected President of this just and honorable Republic, I will not empower an Assistant Secretary of Navy to draft a constitution for helpless neighbors in the West Indies and jam it down their throats at the point of bayonets borne by the United States marines. We have a higher service for our gallant marines than that. Nor will I misuse the power of the Executive to cover with a veil of secrecy repeated acts of unwarranted interference in domestic affairs of the little republics of the Western Hemisphere, such as in the last few years have not only made enemies of those who should be our friends, but have rightfully discredited our country as their trusted neighbor.

General Russell, dictator of Haiti without the consent of the Senate, is the officer who jammed down the illegal constitution at the point of bayonets borne by United States marines. And when the Senate asks for light on another act of unwarranted interference in that little republic, the Executive covers this act "with a veil of secrecy."

BY THE WAY

A MAP OF SORROW

TAKE a school child's outline map of the United States and place a dot in each state for every lynching that has occurred within its bounds in the 32 years that began with 1889 and ended with the last day of last year.

Six states will stay all white, and of these five are in the New England group. Utah alone, with the District of Columbia, shares the proud distinction that has been earned by Connecticut, Rhode Island, Vermont, New Hampshire and Massachusetts. Maine has had a single lynching, also New Jersey and Delaware. North Dakota has had two lynchings. You must give three dots to New York, four each to Michigan, Nevada, Oregon and Alaska; seven to Minnesota, and eight each to Iowa and Arizona. Little groups of dots must be placed in several of the Mississippi valley states. Washington will have 17 and California 29.

But when you finish the long task of dotting the map with the lynching records of the states south of the Ohio river and study the general effect, all the map will look almost white except that southern group, and they will look almost black. Here is the record: North Carolina will have 63 dots, Virginia 80, Missouri 85, Oklahoma 99, South Carolina 128, Kentucky 171, Tennessee 199, Florida 201, Arkansas 231, Alabama 292, Louisiana 326, Texas 354, Mississippi 405 and Georgia 429.—R. L. O'BRIEN in the Boston *Herald.*

* * *

THE WHITE PROBLEM

AGAIN we have the white problem which has grown out of the Negro problem—the problem of the great American desert, the vast region of spiritual aridity from which comes nothing but the southern gentleman. As long as the Negro problem persists we shall also be confronted with the task of conducting a democracy in the face of the fact that from one vast bloc of States we can seldom expect representation except through Bourbons or demagogues.

The Negro problem concerns the South more vitally than any other section of the country and unfortunately it has forced out of consideration practically every other public question. Under this intensive specialization the mind of the South has atrophied to such an extent that it is no longer competent even to deal with this single question which it has called its own.—HEYWOOD BROUN in the N. Y. *World.*

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